Free Lance Writer

(QUARTERLY JOURNAL)

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Our Progress

THREE MONTHS HAVE SLIPPED by since the first issue of the Free Lance Writer was brought out. Those three months have been extremely important for the Journal. Subscriptions to the Journal during that period have been steadily received. Apart from the subscribers, spare copies of the Free Lance Writer sold in the market in large numbers. This unique encouragement given by the public is something which the staff of the Free Lance Writer looks on with deep satisfaction.

For the first issue of the Journal, the Editor experienced some amount of discomfort in attracting articles. For the second issue, unlike for the first, articles have poured on him in such plenty that his desk has been always full of good and interesting articles. The Editor is pleased that the Journal is attracting the attention of the intellectual public. The unknown as well as the known writers are beginning to 'know' the existence of the Free Lance Writer.

There have been a few healthy criticisms levelled against the April issue of the Journal. One subscriber, quite rightly, took the objection that the pages of the Free Lance Writer were too meagre. The Editor has done his best to increase the number of pages and this issue contains eight pages more than the last. If the finances of the Free Lance Writer permit, the number of pages will be steadily increased. Another subscriber suggested that this Journal, in imitation of other existing Journals, must adopt a political faith in order that it may shape public opinion in the country. This is a nice suggestion, no doubt; but, it is difficult to adopt as the aim of the Free Lance Writer is the mere encouragement of the art of writing. The Free Lance Writer will be free from Politics, and also from Sex studies. The Editor considers that these branches of human knowledge are best left to specialists.

It may strike some as strange that a Journal should exist, which has eschewed Politics from its pages. The Free Lance Writer is not the only one of its kind. There is a monthly in England called "The Writer", and it is on its model that the Free Lance Writer is based. The Free Lance Writer does not claim to be original in conception. It owes a debt of gratitude to "The Writer" of England.

Subscribers will note that the wrapper of this issue is superior in quality to the wrapper of April: There is also a change in colour. The Free Lance Writer has officially adopted four colours to represent the four seasons of the year. April issues will be green to denote Spring; July issues will be orange to denote Summer; October issues will be yellow to denote Autumn; and, January issues will be cream-coloured to denote Winter.

The Editor

Practical Science

By **Sir C. V. Raman, M.A., Ph.D., LL.D., D.Sc., F.R.S., N.L.**

(By kind permission of All India Radio.)

THE emergence of man from a mere zoological species into what might be called a controlling partnership in the possession of the earth began with the making of the first human implements. These were flints and stones which were roughly chipped and shaped so as to be held in the hand and probably used as axes. These primitive tools are crude compared with the beautifully made flint implements of later ages, the perfection of which was an index of Man's developing skill of hand and limb and along with it the growing power and bulk of his brain: No story can be more fascinating than that of the development of human civilization in its successive stages. The great landmarks in it must have been the emergence of what to us to-day are familiar things, such as the domestication of animals, the practice of agriculture, the construction of dwelling places and their ornamentation, the making of fire, the discovery and use of metals, the fashioning of garments, the preparation of food, and mechanical locomotion on land and water. In all these matters, which form the warp and the woof of human life, the early civilizations of Egypt, China and India had very little left to learn. Any one, for example, who has seen the monuments and relics of ancient life to be found at Cairo and Luxor and their vicinity must feel profoundly impressed with the quality of the early civilization of Egypt and feel impelled to ask, has humanity been since moving forward or backward in the things that matter?

Success in the arts that go to satisfy the needs of human life naturally depended in the first instance on the practical knowledge and skill of those who laboured to satisfy these needs. The tiller of the soil whose task it was to make the earth fruitful, the miners and quarry-men who extracted from the earth other needed materials, the masons who built the temples and the houses, the weavers and the dyers who fashioned richly coloured fabrics, the metal-workers who hammered out tools, implements and weapons for offence and defence, the jewellers and lapidaries whose work satisfied the traditional instinct for personal decoration, the potter-artists who made the utensils of domestic life, the sailors who went on long voyages to gather and distribute the world's wealth—these were the repositories of practical knowledge and skill acquired in the university of life. Even, from the earliest times, however, there was a different kind of knowledge acquired in another way, of which the exponents were the priests and the scribes, the medicine-men and the magicians, the saints and the philosophers. Remarkable as it may seem, the ancestry of modern science must be traced back to these apparently very unpromising professions, which were followed by numbers small compared with those whose livelihood lay in handicraftsmanship and not in book learning. The primitive man very properly feared his priests and medicine-men as possessors of dark secrets, but nevertheless did not scruple to use their services or advice when in trouble and his own resources had proved at fault.

The history of the development of science and of the scientific method is a rather neglected subject, but one deserving of careful study, if only for the reason that science to-day through its achievements, though not through its votaries, plays

a dominating role in human life. The most attractive and indeed the right way to study the history of science is to study the lives of the men whose devotion to knowledge created the fabric of science. It would be a mistake to imagine that the story begins somewhere in Europe or somewhere in the fifteenth century after Christ. The ancient civilizations of China, India and Egypt began the good work which was later carried forward by the Greeks whose efforts reached a climax in the achievements of Pythagoras, Euclid and Archimedes, the last, in particular, being undoubtedly one of the Immortals. The modern age begins appropriately enough with Leonardo da Vinci in whom we find a meeting of the two streams of knowledge, Leonardo being supreme both as a handicraftsman and as a natural philosopher. The number of Leonardo's successors on the path of science has been large, but not so large as might be imagined. Indeed, if we eliminate all except those who can justifiably be styled as Immortals by reason of their work having been profoundly original, the number during the last five centuries would probably not exceed a hundred. In physics, for example, it would certainly include names like Galileo, Volta, Newton, Fresnel, Faraday, Madame Curie and Rutherford. Let me not however, be understood as suggesting that others of lesser renown were of no account. If their names do not deserve to go down to posterity, they have at least served their own generation. In the great Palace of Science, there are many chambers and indeed there is room for all.

To one who looks below the surface, none of the achievements of the human mind are more firmly founded, none are of more permanent value than the achievements of the leaders of science. Behind these achievements, again, lie a singleness of purpose and a devotion to the pursuit of knowledge which is inevitably a characteristic of such leaders. A study of their lives accordingly brings about an impression of reverence for the supreme greatness alike of mind and spirit which lies behind their endeavours. What could be nobler, for example, than the life of such a man as Faraday? Gifted with a penetrating clearness of intellectual vision and unequalled skill as an experimenter, Faraday could have turned any one of his numerous scientific discoveries to commercial application and amassed millions in money. But he never stepped aside from his inflexible purpose of grasping the secrets of Nature for the common benefit of humanity. Faraday's discovery of benzene and of electromagnetic induction form respectively the bases of modern chemical and of electrical industry. But he gave them to humanity as free gifts of his incomparable genius. In the admirable biography of Madame Curie recently published, we read how in spite of seemingly insuperable obstacles, she laboured strenuously for four years till she had produced enough radium to establish the properties of that marvellous substance. The unbreakable spirit manifested in this achievement quite as much as the work itself gives her a secure place amongst the Immortals.

The knowledge of Nature which we call science has principally been created and developed by the leaders of science such as those whose names I have mentioned. It would therefore be correct to say that the technical power over Nature which results from such knowledge is also due to the efforts of these leaders. But it would be entirely wrong to suggest that the actual motive behind their endeavours was the attempt to gain such technical power. Indeed, so far from this being the case, it would probably be correct to say that the most fundamental discoveries, which have laid bare the workings of Nature and so enabled us to gain control over her, have resulted from investigations conducted in a purely academical spirit. An impressive example of this is the discovery by Gregor Johann Mendel

of the laws of inheritance of quality in plants and animals. Mendel was an Austrian monk, a devout servant of the Catholic Church who lived the life of a model scientist, carrying on original experiments upon various plants, notably garden peas, in his small monastery garden, and obtained results upon which the whole of the modern science of genetics rests. It has been said of Mendel that he 'had an analytical mind of the first order which enabled him to plan and carry through successfully the most original and instructive series of studies on heredity ever executed.' 'Untroubled by an itch to make potatoes larger or bread cheaper, he set himself in the quiet of a cloister garden to find out the laws of hybridity, and so struck a mine of truth, inexhaustible in brilliancy and profit'. To supplement these remarks it should be added that the knowledge thus brought to light by Mendel has conferred incalculable benefits on humanity by assisting in the improvement of useful plant strains and animal breeds.

Indeed, it is typical of the true spirit of science that it does not restrain its scope to subjects that promise a practical reward either immediately or even in the remote future. The magnet which attracts the investigator is rather what might be termed the philosophic interest or importance of the subject, meaning thereby, the nature of the challenge which the subject sets to his intellect or spirit. It is a remarkable fact that this philosophic instinct which guides the investigator into what might seem to the layman to be unprofitable fields of labour, sooner or later yields a rich harvest even from a purely utilitarian standpoint. To-day, the man in the street has a vivid appreciation of the practical uses of electricity. But if it had rested with a utilitarian mind to decide whether or not the science of electricity in its earliest beginnings was worth following up, the world to-day would assuredly not have heard of electricity. One may say the same thing of many other gifts which science has made to humanity.

While it is difficult enough to persuade the utilitarian mind to appreciate the importance of fundamental research in the experimental or the natural sciences, it is hopeless to expect him to attach any value or give practical support to such abstractions as mathematical research and to subjects apprarently so remote from the work-a-day world as astronomy and astrophysics. The utilitarian view is however an extremely short-sighted view of the role which such studies play in human progress. Even if considered solely as a field for the expression of the creative human spirit, they stand on the same pinnacle as other high forms of human endeavour such as literature and art. The history of science has shown, however, that there is much more to be said about such studies than their value considered in isolation from other studies. Any aspect of Nature study or of philosophic thought sooner or later finds natural links with other aspects of study or thought and therefore assists in building up an integral picture of Nature as a whole. Indeed, from time to time, we have most remarkable instances of obscure branches of mathematical research or philosophic inquiry suddenly coming into prominence and proving themselves essential for progress in other branches of science and even in highly practical affairs. Indeed, if we may judge the importance of a particular subject by the extent to which it fructifies and makes success possible in other subjects, we should rightly give the palm to the most abstract science of all, namely mathematics. A utilitarian value of science and scientific activity therefore completely defeats itself.

All this must carry a lesson to those who are charged with the guidance of our educational institutions and of our official and non-official centres of scientific study and research. It is quite natural in such a country as India to stress the national poverty and to emphasise the need for promoting industrial and economic development. But

surely, if history teaches us aright, the way to do so is not by shutting off the already meagre support given in our country to study and research conducted in the true scientific spirit. That inimitable Greek, Aesop, has told us, in the story of the goose that laid the golden eggs, the fate of those who seek to get rich too quickly.

We need to-day in India, not fewer men of science engaged on the highest type of work, but more of them, to keep the torch of knowledge burning and to spread the spirit of research. It should surely be possible, in our great country, to find the men and the money needed for productive industrial enquiries without curtailing the resources devoted to advanced scientific studies and research. Any other course would result in shutting off the supply of trained scientific talent available for the progress of the country.

While it is true that more attention is being paid to-day to scientific studies in India than was the case, say twenty years ago, it cannot be said that either the quantity or the quality of the instruction being given to the younger generation is adequate for the needs of the country. The future industrial and economic progress of the country must necessarily depend to a very great extent upon the widest possible diffusion of scientific knowledge and the adequate training of the younger generation in the utilisation of such knowledge in the arts and industries. Such training to be useful must take account of the current progress of science and should not be based upon the position of science say twenty or thirty years ago. Such up-to-date training can only be given if the teachers of the younger generation are themselves imbued with the true scientific spirit and thorougly familiar with its latest developments. This again would only be possible if the utmost encouragement is given to advanced studies and fundamental scientific research in our colleges and Universities.

The study of science is, of course, an intellectual discipline. But like well-regulated physical exercise, it should be a pleasurable discipline and is certainly necessary for our intellectual health. We live in an age of science, with the results of science impinging on us from all sides, sometimes pleasantly and sometimes disagreeably, and we cannot afford therefore to be ignorant of science. The effort needed for the study of science will indeed benefit us directly and indirectly in various ways.

The natural resources of India are vast and as yet but imperfectly explored. Much of the poverty of India may be traced to our neglect and ignorance of these resources and our failure to utilise them. The wide diffusion of scientific knowledge, both in its general principles and in reference to the natural resources of India in the plant, animal and mineral world must therefore have a very great practical effect. Apart from this, we need urgently in India to-day a more wide-spread appreciation of the scientific spirit and a greater desire to give generous support to scientific activities. A wider diffusion of scientific knowledge would undoubtedly have a wholly beneficial effect in these respects.

We are apt to imagine that man is the undisputed monarch of this planet. This is not quite the case, though that is naturally what he aims to be. Actually, the chief inhabitants of this earth are various animals and insects, such as rats, flies, termites, mosquitoes, fleas, bugs, borers and worms of various kinds, whose numbers vastly exceed those of man and many of whom are his inveterate enemies. If man is able to hold and possess the earth to-day and enjoy its fruits, it is only because science and scientific knowledge enable him successfully to fight these enemies and wage unceasing battle on them, and indeed on all forms of life which are inimical to his welfare and

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Test Your Knowledge!

BY **Gissvonser.**

I. *By whom were the following books written*

(*a*) The Decameron,
(*b*) Barchester Towers,
(*c*) Uncle Tom's Cabin,
(*d*) A Tale of Two Cities?

II. *In what games are the following terms used*

(*a*) Revoke, (*c*) In baulk,
(*b*) Bully off, (*d*) Kick off?

III. *In what books do the following characters appear*

(*a*) Pecksniff, (*c*) Quasimodo,
(*b*) Mrs. Malaprop, (*d*) Miss Prism?

IV. *Pick out from the following, stating their nationalities, two painters, two scientists, two novelists, and two historians.*

G. R. Gissing, Flavius Josephus, Degas, Sir H. R. Haggard, Jordanes, Benjamin Franklin, Rembrandt, T. A. Edison.

V. *What are*

(*a*) L'Internationale,
(*b*) I.W.W.,
(*c*) Procrustean bed?

VI. *Who were*

(*a*) Pindaris, (*c*) Janissaries?
(*b*) Girondists,

Practical Science—*continued*

continued existence on this planet. In this war, he has to slay, burn, poison and gas his enemies by all the approved methods of civilised and chemical warfare. Science also helps man to destroy his invisible or microscopic foes, such as viruses, protozoa, and bacteria which seek to poison or injure him or his friends. But in this battle for life, the role of science is not merely destructive. In the course of his age-long evolution, man learnt the value of having friends amongst the animals to assist and work for him. Modern science, having to a large extent penetrated into the secret of life has taught man to control the genesis of life itself, and to produce greatly improved strains of his animal friends and thus to enrich himself. The same science of genetics is enabling man to improve out of all recognition the plants, seeds and fruits which are his principal sustenance. Science is thus in the truest sense, making human life on this earth possible.

I have so far made no reference to those developments of science which go into the general make-up of the present-day civilization but which in essence are less fundamental, namely the development and utilisation of mechanical power, the speeding up of transport and communications generally and the vast development of chemical industry. These developments have tended to substitute machines for human labour, to make motors do what animals did before, and to substitute synthetic products for the natural produce of plant or animal. Thoughtful minds inclined to think in terms of men rather than of machines may feel inclined to question whether these changes have been an advantage. Indeed, it may be said that this type of progress has tended to increase the hustle and bustle of life and generally to add to the sum total of the world's noise, smoke and dirt. It is also this type of progress that figures largely in the waging of war. Even the most enthusiastic propagandist for science would find it difficult to defend the many mis-applications of modern science. All that he could urge is that science if used with restraint, common sense and moderation, benefits humanity, and its application is therefore not inherently evil or immoral.

Swami Vivekananda— His Message and Mission

BY **Diwan Bahadur V. N. Viswanatha Rao, M.A., B.L.**

IN 1893, unknown to fame, Swami Vivekananda started for America and attended the Parliament of Religions at Chicago, and burst into world-wide fame by his very first lecture in which he greeted the youngest of the nations in the name of the most ancient monastic order in the world. He presented Hinduism as the mother of all religions and described to an enthralled audience his glorious vision of Vedanta as a universal religion which satisfied the longings of the human spirit in all its stages of evolution, in all climes and ages and which led it along the four Great Paths—the four Yogas: Karma Yoga, Raja Yoga, Bhakti Yoga and Jnana Yoga—to Him who was the God of all religions and sects.

"One Infinite Religion has existed all through eternity and will ever exist, and this religion is expressing itself in various countries, in various ways. I accept all religions that were in the past and worship with them all, I worship God with every one of them, in whatever form they worship Him. Not only shall I do all these but I shall keep my heart open for all that may come in the future."

He said "The great religions in the world excepting Vedanta are built up round the lives of the so-called founders thereof; but Vedanta rests upon principles. There is no man or woman who can claim to have created the Vedas. They are the embodiments of eternal principles, our God is an impersonal and yet a personal God and our religion a most intensely impersonal one, and yet with an infinite scope for the play of persons, for Incarnations, Prophets, Sages and Seers."

Religion is opposed to materialism. Religion is realisation of God and is due to the irresistible inner impulse of the spirit to transcend the limitations of the senses. Religion is not mere passive receptivity to Divine grace but active devotion to God and God's creatures on earth.

The Swami's genius was essentially synthetic. He not only synthesised the higher Hinduism and daringly speculated on a Universal Religion but also did his best to bring it into being as a living faith in all the countries he visited. His journey to and sojourn in Europe where he had a reception perhaps not so spectacular as in America, but one of more solid appreciation, his return to India in 1897, his whirlwind lecture tours, and his settling down to the work of founding the great Religious Order to whose trust he confided the dissemination of his Master's spirit which has since borne such splendid fruit in the Ramakrishna Mutt and Mission and his passing in 1902 at the early age of 39 are matters of history.

The Religious Order which was founded by Swami Vivekananda in 1897 developed into the Math and the Mission—the monastic and the philanthropic aspects of the same organisation. The Mission has concerned itself with charitable, missionary and educational works. Its watchword is service and there is no kind of service, social, educational, philanthropic or charitable, which does

(*Continued on page 37*)

The Rishi Valley School

BY **M. Subramaniam, B.A., B.L.**

(President of XI Provincial Geographical Conference held at Rishi Valley in May, 1941.)

THE Rishi Valley School under its Principal, Mr. Subba Rao, stands out as a shining embodiment of several ideals of education. It is within easy reach of Madras (165 miles), of Bangalore (90 miles) and of Madanapalle (9 miles).

Charming with its picturesque setting amidst a ring of low hills on the Chittoor part of the Mysore Plateau, it is 2,300 feet above sea-level and enjoys a bracing and salubrious climate, far from the dust and din of towns. Its limpid air is neither too dry nor too humid, under its moderate rainfall of 28″ which is spread over the months from June to November. Relatively cool in summer and agreeably cold in winter, the place itself invites open-air life. Clumps of tamarind trees and margosa, left in the clearing, provide shade for classes under them and natural background and scenery for open-air theatres and concerts. Near-by is an ancient banyan tree, beneath whose lofty foliage there is room wide enough for large assemblies. Such is the loveliness of the place. *(Continued on page 38)*

Swami Vivekananda—*continued*

not come within the scope of its labours in some part or other of India.

The aims and ideals of the Ramakrishna Mission are spiritual and humanitarian. It seeks to establish fellowship among the followers of differing religions and to co-ordinate both material and spiritual progress for the good of mankind.

The organisation of the Mission has carefully eschewed politics. The Swami appears to have realised from the start that its entanglement in politics would lessen the scope of its usefulness and derogate from the catholicity of its appeal.

The Master's gospel of Renunciation and Service has been ably taken up and furthered by the Math and Mission. They do not believe in rousing antagonisms but in working as an invisible leaven permeating the mass mind and turning it into channels of mutual love and confiding trust. If a tree is to be judged by its fruit, can there be any question as to how we should judge a Mission which counts among its achievements some of the most useful institutions of modern India?

The outstanding ideals which dominated the life of Swami Vivekananda and which were handed by him to his disciples and Mission were Renunciation and Service. In the earlier history of India, Renunciation and Service had run mainly along parallel lines. Lives of Renunciation had been lived by Sages and Seers, and lives of Service had been lived by heroes and kings. On a grand scale, these two complementary ideals were fused together by the mighty genius of the Swami.

(This article is Part II of Master and Disciple. Part I appeared in our April issue —Editor.)

The buildings of the Rishi Valley have been designed to harmonise with the motifs of the Institution—Purity, Simplicity and Community Life. The unit-design is the Community-Hall, which is like a pandal but substantially built. And the appointments are quite modern. For a colony of only four hundred persons, there are the water-carriage system and sanitary installations; tanks, pipes and drains; electric plant; swimming pool and irrigation pumps; mess-halls, hygienic kitchen and offices; ample play-grounds; a very full library with over 25,000 volumes, a complete laboratory and efficient workshops. There are also an up-to-date laundry, a clean-kept dairy with 30 cows and bulls; a farm-house and a garage for the school car, bus, lorry and the 'country motor' of a bullock-cart. Here and there, the walls are decorated with frescoes depicting scenes of country life. The well-lit, well-aired halls are class-rooms by day and dormitories by night. Box and bedding are stowed away under the low stage running round the verandah. There are no individual rooms or cells. The furniture is simplicity itself—the clean-swept floor to sit on and 'Kanaka-pillai' desks for writing.

The physical well-being is looked after with minute care. Besides the usual sports and games, swimming, walking and running, practice is given to all in individual *yogic asanas* and *Suryanamaskaras*; the girls, too, play hockey. The fare provided, consisting of vegetarian dietary and milk products, is pure and wholesome; balanced, adequate, and substantial. And there is but one Mess for all. Onions are taboo, betel is eschewed, smoking is prohibited and ardent spirits not dreamt of even before the area came under Prohibition. The same mess and the same fare and the same cleanliness of person and place—by and through these means, Mr. Subba Rao has cut the Gordian knot, and found for himself a solution to the vexing question whether to level up, or to level down, or to let alone. Every would-be reformer has, in fact, to face that question, as boys and girls are drawn from all kinds of home, caste, creed and community.

On the intellectual side, Dalton Plan and Ballard Tests have been adopted and pupils are classed and graded periodically according to individual progress and attainments in individual subjects right up to IV Form. The mind is free without fear; it is fed and grows. This school is almost unique in South India for its discarding simultaneous pass in every subject; for its deliverance of the pupil from the tyranny of marks, examinations and detentions. There is no daily load of heavy home exercises to carry and no premium is given to cram.

The Fine Arts receive special attention. Music, Painting and Dancing, Theatres and Concerts are under expert masters. Mr. Vasudevan who conducts the orchestra and directs the stage is a versatile genius working in several media, himself a product of the school finishing his Art Education at Bolpur, and in keen sympathy with the budding self-expression of tiny children.

The useful arts receive equal encouragement. Boys are at Hobbies, carpentry etc., and serve as handy-men at call. The girls are taught to cook, to sweep, to serve and learn that to be lady-like is to do essential services and not to disdain them.

'Community' Life—there lies the master-key to the Institution as a whole. Teacher and taught live, move and have their being together. The teacher willingly effaces himself and is content to be in the minor role of an elder brother, a friend and guide. Thereby, the pupil learns self-reliance and mutual aid and has the freedom to grow and develop fully. Themselves their own law, the pupils regulate themselves and provide their own discipline. The school does not believe in the proverb, 'Familiarity breeds contempt'. On the other hand it acts on the maxim, that respect grows with intimacy and

reverence with understanding. Nor does this other proverb hold here, that an open door tempts the thief. Doors, windows, everything is kept here open.

Out of this 'Community' ideal, there have been developed the habits and tradition of plain living and simple life, so characteristic of this place. Even girls from rich homes dare to appear in plain garments, and unbejewelled, save for a few trifles of trinkets. Here is no soil for the dandy or the snob.

Out of the 'Community' ideal, again there has sprung up among the pupils an abiding sense of the Dignity of Labour. They do their own sweeping; they serve at dinner; they barber one another earning and saving for the school some thirty rupees a month. And they do many an other job considered as *infra dig* by the people at large. The costs are cut to the bone; and the school is within the means of the lower middle class.

We live in an age of transition when the old and the new are mixed up and all things can be, and have been, called in question; and values have been felt doubtful and debatable. What controversies rage round these matters still: (1) Day *v.* Residential School; (2) Co-education; (3) Common Mess; (4) Common Fare; (5) Community Life; (6) Cram, its necessity and importance as the royal road to success; (7) even Physical Education! As many minds, so many opinions.

To all these, Mr. Subba Rao the Principal has but one answer. "This and this I have tried, tested and am satisfied about. I do not hold up the school as a model for others. Others' experience may very likely be otherwise. Such being the case, we agree to differ."

No human institution, and no educational one especially, but must bear the impress of the staff and reflect its character. It is the teachers with their dedicated lives and devoted services that have made the school the success that it is. They have loyally worked out the ideals of the Principal and the patrons and friends. Several of them are products of the school from which they have drawn their own inspiration.

To bring out the leading features of the School, comparison may be made with others big and small. In its perfect freedom and intimacy between teacher and taught and in its simple life, it recalls the *Rishi-Ashrama* of the Upanishads though placed in modern setting. In the striking modernity of its appointments and appliances it is like the Campus of the west Mid-West of U.S.A., but without its costliness. In the 'community' life lived here, itself its law, it is like many an English residential school without its divisions into ruler and ruled, leader and fags, or its snobbery. And unlike many a residential hostel in South India, where for aught of common life the hostel is little better than a costly hotel catering to individuals, there is here the 'community' ideal lived in right earnest and dominating and permeating the school through and through.

Such are some of the characteristics of this grand Institution at Rishi Valley.

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Advice to the Free Lance

By **Venus.**

THE first mood of the free lance is one of blank despair. All his articles are rejected by the Editor to whom he submits them. This never ending stream of returned manuscripts very nearly knocks literary ambition out of him. But, he must never be ruined by such rejections. Miss Norah Burke, in a contribution of hers to the July issue of the Round Table in 1938 or 1939, wrote that a story of hers went to 60 editors before finding a place in print. So, the first advice to the free lance is, "Never get discouraged by rejection slips."

If the free lance survives this initial period of melancholy mourning, he finds that there are two further definite stages in his journalistic evolution. "During the first stage he scratches his head and wonders what on earth to write about. This is generally followed by a second stage, when ideas are so prolific that the problem arises as to which may most profitably be pursued, and in what order."

When the free lance succeeds in reaching the second of the above two stages, he imagines that his place in the journalistic world is assured. With such a deceptive thought, he sees before his mind's eye cheques and money orders streaming into his letter-box in agreeable abundance. He, very soon, wakes up from his dream, and finds to his dismay that he is "no better off, with ideas for a dozen articles churning around in his brain, than when he had to suck his pen for half an hour in order to conjure up one. Instead of sitting down and calmly, even if laboriously, writing one article and despatching it, he finds himself dithering about between half a dozen projected articles and ends by getting nothing done."

This is the second Pond of Despondency which the free lance journalist has to wade through in his journalistic career. He is caught in the marshes that surround this Pond, and, with his feet stuck in the ground, fades away into the fold of cynics. "Dithering about between half a dozen projected articles and getting nothing done" is not an incurable disease; and the advice to the free lance is, "Write to a Programme." 'Planned production' is a common expression in the industrial world; the free lance need not scruple to adopt that commercial term. He must pin his faith to 'planned production'. As topics for articles suggest themselves to him, he must enter them in a notebook which he must keep at his side always for ready reference. The notebook must be "like one of those job cards which may be seen affixed to cars waiting attention in repairing garages." Each topic can be ticked when dealt with.

There is a third pit into which the free lance writer may fall. It is a common belief that a writer is born, not made. This may be quite true if we consider those who rise to the top as literary men of first-class repute. But the majority of us seldom aspire to such a high intellectual position. To be a good writer is something different from being a Bernard Shaw. Perhaps a Bernard Shaw trusts to inspiration when he writes, but, the majority of us will be doing the wrong thing if we trust to inspiration alone. Inspiration without method is futile. "Inspiration is nothing more than an emotional disturbance that is likely to deceive the beginner. We can be inspired by the sight of the setting sun, or of a rabbit tending her young, but that observation has not made us

capable of writing articles that everyone wants to read. If we have trained ourselves correctly, we can write about setting suns and rabbits without even seeing them."

The free lance must bear in mind that if he is to be successful as a writer, he must never be lacking in originality. Trite, insipid writings must never be allowed to flow out of his pen. Novel and interesting facts must be given and they must not be presented as a mere catalogue. His personality and his article must never be two distinct entities. He must pick out those facts which are so picturesque as to arrest the attention of the average reader and must use them well. One of the worst offences that he can commit is to be dull as a writer. The free lance, if he does not mind it, may even be insincere —many writers are; but, he must never be dull. If he arrests the attention of the reader in the first paragraph, then, he has reason to congratulate himself. It is often true that the first impression carries the reader on till the end of the article. To arrest the attention of the reader, the modern method of writing is to plunge right into the subject. Lengthy introductions that were so common in the articles of the 19th century are out of date in modern journalism.

As regards the construction of his articles, the free lance can make use of standard articles appearing in respectable journals and weeklies. In Europe, free lance journalists very often use models for construction. The models are cuttings from newspapers and magazines. These artices, are classified as psychological, future-angle topical, informative, statistical, technical, humorous etc. In each type about 30 articles are gathered for ready use The style or the words in them are ignored. Their construction alone is copied. This method is known to have produced excellent results. If the free lance masters construction, then his style will take care of itself. His articles are very often unable to find a market because of their defective construction.

Now for style. The advice given to the free lance by experienced writers is, "Do not sermonize. Take the reader into your confidence or get yourself into his confidence." This advice is ill- understood by him, and he writes his articles using the first person. An advice in the nature of a warning is given to him: "Never write in the first person. Readers are not interested in your personal views unless you happen to be a celebrity."

Style, it has been said, is the dress of thought. Style in prose is said to consist of words put in their best order. These two definitions of style are perfect. The free lance must keep these definitions in his mind if he is to succeed as a writer. Simple and correct sentences that carry sense are preferable to bombastic and ungrammatical outbursts that do not convey sense. Phrases pleasing to the ear must be picked out. Apt, useful and appropriate words are to be chosen. Affectation must be avoided. "Forced facetiousness and forced cynicism are appalling crimes in the journalistic world." The free lance writer must always be careful about the words he uses and he must know their meanings and usages. He must never use a word because he likes its sound. He must never forget to strengthen his nouns and verbs, because they are the strength of his sentences.

The constant fright of the free lance journalist concerns grammar. This fear is unnecessary. If he makes it a point to write bold and simple sentences, he will never be asked to stand at the bar before a grammarian. Even if by an accident a mistake does creep into his article, he need not begin to weep on that account. Let him remember that mistakes in grammar and syntax are found even in the writings of well-known authors.

(Continued on page 43)

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A Few Facts About the "Forgotten Empire"

By **G. S. Srinivasan, B.Sc. (Hons).**

THE Vijayanagar Empire, the standing monument of the Hindu supremacy in South India during the medieval times, rose as a bulwark against the Muslim expansion and oppression. The devastating character of the invasion of Malik Kafur, the commander-in-chief of Alauddin's expedition to the south, had left a deep mark of bitterness and vengeance among the vanquished Hindu chieftains of the south. An opportunity soon afforded itself when the Delhi Sultanate showed signs of decay under the tyranny of weak and voluptuous rulers.

The Vijayanagar Empire founded on the banks of the Tungabadra river by the two brothers, Harihara and Bukka, under the holy patronage of the sage Vidhyaranya rose to prominence in the reign of Narasa Nayaka familiarly known in history as Krishna Deva Raya. In his reign the Kings of Orissa and Bijapur were humbled and the Vijayanagar Empire expanded at their expense. But this sweeping tide of success maddened his successors and the arrogant and aggressive policy pursued by Rama Raya against the Bahmani Sultanate resulted in the famous battle of Talaikota. That battle completely crippled the Hindu Empire of Vijayanagar.

Advice to the Free Lance—*continued*

One final advice to the free lance is, "Don't sit and think about how much better you could write if your surroundings were more suitable. Don't dream about idyllic spring woods where the writer becomes 'inspired' and rapturously writes. If you were suddenly transported to that Arcady you would find that it was all an illusion. The greatest scope for a writer is in his own surroundings, among the environments where he has grown up."

The splendour of the Vijayanagar Empire has been revealed to us by the numerous records left by many eye-witnesses most of whom were foreigners. Nuniz, Paes, Razzak, Nicholas Conti and several other travellers came to the Empire and wrote about its political, social and economic life.

Taking the social life first, it is interesting to consider the status of women in the Empire. One of the functions to which women were accustomed was service in the royal palace. According to Nuniz, "The King has within his gates more than four thousand women all of whom live in the palace; some are dancing-girls, and others are bearers who carry the King's wives on their shoulders, and the King also in the interior of the palace, for the King's houses are large and there are great intervals between one house and another. He has also women who wrestle, and others who are astrologers and soothsayers. It is said that he has judges as well as bailiffs and watchmen who every night guard the palace, and all these are women." The capital was always full of courtezans. The pay of the Prefect of the city was mainly derived from the proceeds of the brothels which were forced to pay every month twice the amount of a day's earnings to the Government. Thus says Razzak, "After the time of mid-day prayers, at the door of the houses, are placed chairs on which the courtezans seat themselves. They are all exceedingly young and beautiful. Each one has one or two slave-girls standing before her, who invite and allure passers-by to indulgence and pleasure. Any man who passes through this place makes choice of whom he wills." It was only during feasts and festivals that these courtezans enjoyed the rare privilege of chewing betel in the presence of the King.

The women played a very prominent part in the literature of the age. The love poem, Marichiparinayam, composed by Mohanangi, Raghunathabhyudayam written by Ramabhadramba, and Virakamparaya Charitam by Gangadevi are some of the note-worthy literary pieces of the day.

The practice of sati was very widely prevalent and the ladies who immolated themselves on their husbands' deaths were deemed to be paragons of chastity. Barbarosa describes Sati as follows: " When the husband dies the wife buries herself alive. Her relatives dig a great hole, deep enough to come up to her neck, and place her in it alive, standing on her feet, and begin to shovel in the earth around her, trampling it down with their feet until she is covered up to the neck with well-trodden earth. Then they place a great stone over her and the workmen finish the wall over their heads, and so they lie buried together."

Enough has been said about the position of women in the Empire. Let us pass on to festivals. Festivals played a very prominent part in the social history of Vijayanagar. The most magnificient festivals were those held in connection with the great temple cars and the Mahanavami. Next in importance came the two other festivals, Holi and Sidi. The Mahanavami festival was celebrated to commemorate the successful march of Rama against Ravana. How the festival was celebrated has been told well by travellers. Below we write how on one occasion the festival was conducted. The King of Vijayanagar directed that all his nobles and chiefs should assemble at the royal abode. They came from all the provinces of his country which extended for a distance of three or four months' journey. The feasts began on the 12th of September and lasted for nine days. First the King entered the room where the idol was with the Brahmans and he performed prayers and ceremonies. Outside the house were some of his favourites and on the square many dancing-girls were dancing. On the ground, near the platform of the house, were eleven horses with handsome and well-arranged trappings and behind them were four beautiful elephants with many adornments. After the King entered inside he came out accompanied by a Brahman bearing a basket of roses; and the King taking three handfuls of roses, threw them to the horses, and took a basket of perfumes and acted towards them as though he would cense them; and when he finished doing this he reached towards the elephants and did the same to them. Then the King went again to where the idol was and witnessed the slaughter of twenty-four buffaloes and a hundred and fifty sheep. After this he proceeded into the interior of the building and entered a garden where a little fire had been made, and he threw into the fire a powder made up of many things, namely, rubies, pearls and all other kinds of precious stones. Then he retired to his room. This was repeated during the morning of each of the nine days. At three o'clock in the afternoon the sport commenced. Into the arena were admited none except wrestlers who were all women and the dancing girls. At a given signal the wrestlers began their play and simultaneously the charming maidens began to dance. These amusements came to a close with the display of fire-works. Now a few words about the Rathasaptami or the car festival. It was celebrated throughout the country with great reverence and devotion. Nicholas Conti pictures to us the scene in the following words, "During this festival the idol is carried through the city placed between two chariots, in which are young women richly adorned, who sing hymns to the god, and accompanied by a great concourse of people. Many, carried away by the fervour of their faith, cast themselves on the ground before the wheels, in order that they may be crushed to death,—a mode of death which they say is very acceptable to their god. Others, making an incision in their side,

and inserting a rope thus through their body, hang themselves to the chariot by way of ornament, and thus suspended and half dead accompany their idol. This kind of sacrifice they consider the best and most acceptable of all." A festival which attracted the notice of the foreigners was the Sidi or Hook-swinging. Any young maiden, if she had set her heart upon marrying a youth undertook to offer a form of sacrifice to her god if her angling were to succeed. Appointing a certain day for the ceremony, she took a great ox-cart and set up therein a tall water lift at the end of which hung two very sharp iron hooks. She was naked from the waist up, and wore cotton garments below. When she arrived at the gate where the cart stood ready, the long arm of the lift was let down and the hooks were pushed into her loins through her skin and flesh. Then a small dagger was put into her left hand, and from the other end the lift was caused to rise, with much outcry and shouting from the people. She remained hanging from the lift with the blood running down her legs, but showed no sign of pain, nay, she waved her dagger most joyfully, throwing limes at her husband. In this manner she was conducted to the temple wherein was the idol to whom she had vowed such a sacrifice. On arriving at the gate she was removed from the lift and her wounds were attended to.

Before we conclude this article let us devote a few sentences to duelling, games and diet in order that we may understand fully the Social life of Vijayanagar. Duelling was commonly resorted to as the quickest way of settling disputes. The victor not only emerged out highly honoured by the world but he inherited the belongings of the vanquished foe. The consent of the minister was indispensable for this trial by battle, but it was seldom refused. Dancing and music were held in very high esteem. A popular game in which women and girls freely indulged was the kolatam or stick-play. Fencing and duelling, wrestling and hunting—these attracted the common folk. There were beast-fights; and gladiators amused tense crowds. Swimming and horse-riding were two other games popular in the Vijayanagar Empire.

Last we come to the diet of the people. It was widely varied. Nuniz says, "The people of Vijayanagara eat all sorts of things, but not the flesh of oxen or cows, which they never kill in all the country of the heathen, because they worship them. They eat mutton, pork, venison, partridges, hares, doves, quail, and all kinds of birds; even sparrows and rats, and cats and lizards, all of which are sold in the market of the city of Vijayanagara." No doubt, this is a gross exaggeration, but we can take the more rational account given by Barbosa, who says, "These men eat flesh and fish and other meats, saving beef only, which is forbidden by their idolatry." The eating of betel leaf was universal, and Abdur-Razzak observes, 'This masticatory lightens up the countenance and excites an intoxication like that caused by wine; ... It is impossible to describe, and delicacy forbids me to expatiate on its invigorating and aphrodisiac virtues... It is probably owing to the stimulating properties of this leaf, and to the aid of this plant, that the King of that country is enabled to entertain so large a seraglio composed of 700 princesses and concubines."

Salabhanjika

BY **C. Sivaramamurti, M.A.**
(Curator; Archaeological Section, Government Museum, Madras.)

SALABHANJIKA is a Sanskrit word for connoting a statue or figure. But the word has no special sculptural associations as the elements composing the word have nothing in them to suggest either the sculptor or his work. A drawing, painting or carving, canvas or bronze suggest the mode or material that is used for creating the work of art. *Salabhanjika* is a woman cutting *sal* flowers. What has a woman in this attitude to do with a statue and how came this word to be associated with a meaning apparently different from the elements composing it?

Fig. 1

Salabhanjika, Talabhanjika, Viranapushpaprachayika, Uddalakapushpabhanjika were all games in Eastern India. In Western India there were games like *Jivaputraprachayika*. These were all pastimes for women youthful and gay who spent their time amusing themselves admiring the fresh blossoms of beautiful flowering trees and creepers. The word *bhanjika* and *prachayika* describe the act of cutting and the gathering of the flowers which are named as *Sala, Tala, Virana, Uddalaka* or *Jivaputra*. These games date from the earliest times and were known to the great grammarian Patanjali, who officiated as the sacrificial priest for the first Sunga Emperor in the second century before Christ.

Contemporary sculptures of the Sunga and Satavahana periods illustrate these delightful games but it is in the Kushan period that there is more than an abundance of representations of this popular theme carved on stone and fashioned in clay. Many a rail pillar and terracotta show lovely damsels in one or other of the attitudes likely in these sports. Figure 1 shows a lady under a tree holding to a branch of a tree reminding us of Kalidasa's verse:

हस्तप्राप्यस्तबकनमितो
बालमन्दारवृक्षः ।

Fig. 2

She is gently pulling the branch laden with flowers and is an *Asokabhanjika* not very different from a *Salabhanjika*. In the next figure (Figure 2) a lady is gathering flowers. She is thus an *Asokapushpaprachayika* like the woman in the game of *Viranapushpaprachayika* or *Jivapushpaprachayika*. Both of them are exquisite carvings of the Kushan period and represent the sculptor's interpretation of the games.

But during the very time of these sculptors Buddhaghosha who wrote his famous poem Buddhacharita uses the word *Salabhanjika* in the general sense of a statue. The profusion of feminine figures in the *Salabhanjika* mode accounts for all figures being called by that name. And even when a *Sal* tree, or any tree in blossom for the matter of that was absent the carving came yet to be called *Salabhanjika*. One such is a Kushan sculpture of a lady wearing diaphanous apparel and carrying a *madhubhanda* i.e., wine-pot (Figure 3). Rajasekhara's drama *Viddhasalabhanjika* is named Portrait Statue the word *Viddha* being the Sanskrit term for 'portrait'. Thus the connotation of the word in medieval India has completely lost its original associations and most statues though completely devoid of any tree or creeper in blossom beside them had yet the old name applied to them, the name itself having become almost a general one from the times when the motif was the most prevailing one among carvings.

Fig. 3

The motif however did not absolutely disappear. It has been there all the time during these many centuries every where as a popular motif that it was and has been all over the land. And still in the Vijayanagar period in the sixteenth century the lady beside the creeper (Figure 4) flanks the door-way on whose jambs she rests on a *makara* holding to a creeper issuing from the animal's mouth proceeding curling in circles all the way along upward forming small panels for figures of swan or deities. The *makara* here is the animal vehicle of the river goddess Ganga who along with Yamuna guards the gateways of all Gupta temples.

Fig. 4

The Case for an Indian Mercantile Marine

BY **V. Suresam, B.A. (Hons).**

TILL about the beginning of the nineteenth century India was a great seafaring country. Ships were built in India which compared favourably in description and quality with those built in England. But, with the introduction of iron-built ships, the rapid improvement in naval architecture, the introduction of mechanized sea transport, and with the intense jealousy of English and foreign shipping interests, Indian shipping lost its importance.

The position of India in the maritime world is insignificant. She owns only 0·16 per cent of the world's shipping while England owns 25·9 per cent. Further, with regard to the coastal trade of the country, Indian shipping companies (headed by the Scindia Steam Navigation Company) carry only 25·6 per cent of the total tonnage. Non-Indian companies enjoy the privilege of monopolising the remaining 74·4 per cent of the trade. Moreover, the Indian companies have practically no part in the transport of Haj pilgrims to and from India. The United Kingdom has, on the other hand, monopolised 93·1 per cent of its (British) coastal trade and given a subsidy of £ 320,000 for British shipping in the year 1939-40.

The monopoly of coastal traffic is controlled by a 'Conference' of certain long-established British concerns which handicaps Indian companies, hinders the growth of indigenous industries and inconveniences passengers. This 'Conference' has two formidable weapons with which it throttles the Indian navigation concerns. These are the 'rate wars' and 'the deferred rebates' —the latter being a concession to the 'loyalty' of the Indian shipper to the members of the 'Conference'. The Indian companies are not able to offer such rebates as their resources are limited. The foreign companies, with their huge reserves and guaranteed contract for carrying mails and Government stores, ruin Indian companies by cut-throat competition. These extremely unjust acts have been pointed out by Mr. Haji, who brought a Bill in the Delhi Assembly for the abolition of the 'deferred rebate system'. But the evils cannot easily be overcome so long as the Government gives a luke-warm support to the Indian claims for the reservation of the coastal traffic of India for Indians.

The establishment of an Indian Mercantile Marine is urgently needed for restoring to the Indians the sea-faring trade of the country. India possesses all the facilities necessary for ship-building. If the Government support is assured, the industry can become efficient and self-supporting. The immense potentialities of such a Mercantile Marine as a second line of defence in times of war can hardly be exaggerated.

The development of an Indian Mercantile Marine may solve the unemployment problem to a great extent as engineering industries, insurance houses and other offshoots of the enterprise will offer scope for successful sea-careers. The reservation of the coastal traffic of India for Indians is a vital necessity to our country and this fact was emphasised by the Mercantile Marine Committee. The Government of India have put into effect only one of the recommendations of the Committee *viz.* the training of Indian cadets in H.M.S. 'Dufferin'. The influence of vested interest on the Government seems to prevent the breaking up of the power of the foreign shipping concerns. It is hoped that the Government will soon get rid of this deplorable anti-Indian influence and help India to build up a healthy Indian Mercantile Marine.

The Cotton Mill Industry

BY **G. S. T. N. Chari.**
(Manager, Kothari & Sons.)

THE birth place of cotton industry of the world is India and history proves that her products were unsurpassed in fineness, though the manufacture was essentially carried on by hand. Kautilya's Arthasastra says that Indian cotton fabrics were excellent. Muslins manufactured at Dacca, under such names as "Evening Dew", "Running Water", etc., were world-famous. During the reign of the Moguls, the industry received state patronage and support. When the East India Company came to India, the Indian products continued in good demand and enjoyed a ready market. Thus, for centuries, India was the home of cotton manufacture and supply. However, in 1675, there arose an outcry in England against Indian goods which led to an organized and systematic opposition, by the English weavers, to the import of Indian products into their country. The commercial policy pursued by England since then, resulted in the ultimate collapse of the Indian export trade so successfully carried on till 1815, and in a gradual increase of imports from England.

GROWTH AND DEVELOPMENT

At the beginning of the nineteenth century, several British merchants found out that, by erecting power-looms in India, they could manufacture goods cheaper than in England and sell them in Bombay at a good profit. Thus, the first cotton mill in India was erected in 1818, at Fort Gloster, near Calcutta, with English capital. The enterprise was copied by some Parsee merchants who established the first mill in Bombay in 1854. The facilities afforded by Bombay, *viz.*, suitable climate, abundance of capital, credit facilities, cheap and quick transport, availability of raw materials, plentiful labour and large marketing centres, gave a stimulus to this industry and several mills began to spring up, not only in Bombay but in Ahmedabad, Sholapur and Nagpur. The latest to enter the field was Coimbatore (South India) where the industry is thriving well with a promising future.

The first fillip received by the industry was during the years of the Great War (1914-18) which caused a considerable shrinkage in Lancashire imports. India was not slow to utilise the opportunity to her advantage and her home production was encouraged and increased to such an extent that the manufacture of Indian piecegoods rose from 1,164 million yards in 1913-14 to 1,614 million yards in 1917-18. From the year 1918, for a period of six years, the industry witnessed a memorable "boom". The mills worked to their full capacity and paid very high dividends, but the inevitable results of the trade cycle plunged the world again in an acute depression. The years 1925-27 proved very bad for the industry. Foreign competition had to be faced on the one hand and on the other, there was meagre scope for developing our foreign markets. The frequent changes effected by the Government in their currency policy and the enhanced exchange ratio had already hit the industry hard, and added to this, the difficulties created by defects in organization, over-capitalization, scarcity of technical experts and absence of technical education had to be faced. However, the industry has successfully withstood all these difficulties and has forged ahead to occupy its present important position in the economic history of our country.

FOREIGN COMPETITION AND THE GOVERNMENT TARIFF POLICY

For a considerable time, China remained the principal customer of Indian manufactures as 90 per cent of the Indian products went to China. Japan was another customer of India till 1890, but the shipping difficulties of Indian merchants created by the War of 1914-18 gave to Japan her coveted opportunity, and since then, Japan has not only succeeded in ousting India from the Chinese market but has dumped her products into India to such an alarming extent that the prosperity of our mill industry is seriously affected. The exclusive domestic advantages enjoyed by the Japanese cotton industry like cheap female labour, long working hours, state aid, low freight rates of Japanese shipping companies, lesser taxation on Japanese mills etc., had made it possible for Japan to undersell Indian goods to the detriment of our national industry. The severe competition from the foreign countries was about to bring ruin to the Indian industry when the Government of India recognized the urgency of granting protection against foreign imports. The question of protection was examined on three occasions by the Tariff Boards constituted by the Government of India, in 1926, 1932 and 1936. The results of the first enquiry, known as "Hardy's Enquiry", conclusively proved the necessity of granting a substantial assistance to the Industry. In 1930, the Cotton Textile Industry Protection Act was passed, whereby, protection by way of an imposition of an enhanced import duty on foreign imports was afforded to the industry for a period of three years till 1933. Additional protection was also secured by the Indian Finance Act of 1931 by which the import duties on non-British goods were further raised. These measures, however, were found inadequate by the industry and in 1932, a second enquiry was gone through by the Tariff Board, resulting in the recommendation of a further substantial protection. Subsequently, in 1934 the Indian Legislature passed the Indian Tariff (Textile Protection) Amendment Act by which, *inter alia,* the duties on Japanese goods were further raised. The third enquiry was specially set up in 1935 to go into the question of competition from the United Kingdom, but, unfortunately, satisfactory results were not achieved.

INDUSTRY'S IMPORTANCE

The cotton mill industry is one of our greatest national assets. The industry now produces nearly 90 per cent of the country's requirements in cloth. The capital invested amounts to more than a hundred crores of rupees; and, the industry supports directly half a million workers and their families besides helping indirectly millions of agriculturists engaged in the cultivation of cotton. Despite the multifarious handicaps and difficulties encountered, the industry has made rapid strides, as is evident from the fact that during the last ten years, the number of spindles has increased by 11 per cent to 9,700,000 and looms by 18 per cent to 197,000. With the increased production now obtaining from the Indian mills, our reliance on foreign goods has diminished considerably. The industry further supports the handloom-weaving industry which produces nearly 20 per cent of the country's total demand for cloth and in which more than 2,500,000 workers are engaged. The future of the industry greatly depends on the "balance between agriculture and industry, the political system and the maintenance of a contented labour force."

SUBSCRIBE

TO THE

Free Lance Writer

The Value of Physical Culture

By **M. S. Chandrasekhar.**
(Captain, Young India Amateur Boxing Association).

WE, Indians, have a tendency to neglect our bodies. This results in an enormous amount of misery being thrust upon our sacred mother country in the shape of sickness, disease and pestilence. It is high time we stop doing this bit of dis-service to India. We must make up our minds not to allow our stomachs to become miserable medicine-chests. We must get rid of our premature aging. We must copy the Westerners and preserve our bodies as they do. How do they preserve their bodies? They take plenty of exercise. Then, why not we also do the same?

Among the Westerners the Swedes are the models that we are to emulate. They are the people who have understood the real value of Physical Culture. They believe that the main function of exercise is not to tire the body but to refresh it. They often hold National Physical Culture classes. Their example has been followed in most of the European countries.

The aim of Physical Culture is to make the heart beat more rapidly and strongly than usual. This will mean healthy and increased circulation of blood throughout the body. The body will naturally become warmer; and, appetite and digestion will be improved. Further, the moderate amount of active physical work undertaken will afford the sufficient amount of relaxation that is necessary for the well-being of the body. The brain will be supplied with pure blood.

The old idea, concerning Physical Culture, which emphasised the importance of the production of large and over-developed muscles should be buried once and for all. Man does not live in order to perform acrobatic feats for the amusement of his fellow-men. Man lives to experience the joy that can come out of healthy living. Any exercise that will induce drowsiness in a person is to be avoided. Such complicated movements as are necessary in boxing are the best for the body because they work the numerous nerve-centres in the most proper fashion. But, of course, boxing is a hobby that will not appeal to all. To those who are not fond of boxing active out-door games are the best substitute. Games, like tennis and cricket, involve a variety of movements of the different parts of the body and they train the mind by demanding accuracy and quickness. Quick judgment, rapid decision, solid determination and versatile resourcefulness are the requisites of a sportsman. The same four are the objects of Physical Culture. By Physical Culture the body is made an active and able servant of the mind.

Out-door exercise in the form of games may not be possible for those who have reached the middle age in life. To such people gardening is the best substitute. Gardening is a favourite hobby of elderly gentlemen in England.

In a country like ours there are many who do not own gardens. They need not despair. They can learn simple Swedish exercises such as effortless swinging of arms and legs. These light exercises may require an effort of attention and will at first, but when they are repeated for several days they fade away into a series of automatic movements. The result of these exercises will be a brisker circulation of blood in the whole body in general and in the exercised part in particular.

A word about ladies. Ladies, in general, are of the opinion that there is no suitable

physical exercise for them. Broadly speaking, in India ladies can be divided into two classes or types :

(1) The Butter-fly type which comprises those who are exceptionally fond of high society. The ladies who belong to this type mark regular attendance at clubs. So, for them are recommended games such as badminton, ring-tennis, tennis and hockey.

(2) The Spider type which comprises those that are very shy. The ladies who belong to this type keep within doors. They weave their own webs in the form of social restrictions around them and seldom like to show themselves out. For them also exercises are not wanting which will develop their muscles and strengthen their nerves. Skipping with a rope is one such exercise. Those ladies who feel that they are too delicate to do this may spend their time regularly playing on musical instruments such as harmonium, piano, violin, veena etc., and thus give their delicate frames the exercise they need.

To the young and to the old of either sex there is only one advice—"Never neglect your bodies." The young in this world have to build up their bodies into strong structures and the old have to prevent their healthy bodies from rotting into nothingness.

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The Miserable Poor

BY **V. T. Madhan Mohan.**

ON a pavement in Pidariar Koil Street was seated Muniyan with Karuppayi and Muthu. A white cloth was spread before them and a few coins were on it. A few yards away was an open-air shop where 'appams' were being sold. The sun was sinking down in the west and the shop was about to be closed. Muniyan hurriedly gathered the day's collections and bought four 'appams' before the shop closed down for the day. Muniyan shared the 'appams' with his wife and child. When the frugal meal was over Karuppayi and Muthu made themselves comfortable on the tattered mattress they spread on the pavement and soon fell asleep locked in each other's arms. But Muniyan sat apart and was lost in thought. He sat recapitulating his past and shuddered at the recollection of his sinful errors. He remembered how he had lost his status in the world by taking to drink. He sighed at his present position. Though a victim to the Drink Demon, Muniyan despised begging. His heart was full of remorse and despair. He spat out angry curses at the Drink Demon.

Durr-r-r came a new model Chevrolet at a tremendous speed. The driver of the car, a fashionable lady, lost control of the steering wheel. The car ran over the pavement.

A faint cry rose from Karuppayi. Muniyan turned round and was horrified at what he saw. The left breast of Karuppayi was crushed by a wheel of the car. Beside her was Muthu with his head smashed up beyond recognition. Muthu was dead and Karuppayi was dying. Poor Muniyan was dazed by the sight. Karuppayi was moaning with pain. Blood streamed forth from her wounded breast and the dry gutter-track near-by was starting to run with glee, fed by blood and not by water. She gasped for breath with open mouth like a stranded fish.

Karuppayi's faint moans reached the ears of a constable who was patrolling the street, and drew him to the spot. Through the guilty driver of the car ran a cold shudder at the sight of the constable. The driver was not the only one who was in the car at the time of the accident. Her husband was also there. As soon as the constable arrived there was a quick exchange of glances between the rich couple. The gentleman, with nervous hands searched for his purse, found it and took out a bundle of notes. The constable, at first, resisted the temptation, but was later thrown into fits of hesitation. His poor resolution gave way before the fierce temptation. He extended his hand and took possession of the valuable bundle. A round silver coin was flung at Muniyan. Before Muniyan gathered his flying senses the car left the place.

The constable took his note-book out and with the affected ignorance of an acknowledged offender fired a volley of questions at Muniyan. Over Muniyan's face came a blank look of despair. Without a word, he picked up the silver coin flung at him by the rich man and aimed it at his interrogator's face. In an instant, overwhelmed with grief, he was sobbing like a child over the dead bodies of his wife and son.

* * *

'Usha Gardens', a fashionable hotel, was looking gay. Suddenly, a startling cry was raised by someone that the hotel was on fire. All rushed to the door at the front and managed to escape from the devastating fire. But, two persons were sleeping

soundly in a big room on the first floor of the hotel. They were a well-dressed lady and an aristocratic-looking gentleman. Smoke and heat woke them up, but too late. The fire blocked all the exits and they were trapped.

"Help! help!" the lady cried out. All those who had just escaped looked up, but none dared to venture into the fire. The chances of help seemed remote. Just then a dark man was seen elbowing himself through the crowd in order to emerge out at the front line. He was Muniyan. At the sight of the two distressed faces above, he retraced his steps, his face wearing a disgusted look. But he changed his mind and once again sprang forward. He climbed up the drain-pipe and disappeared into the building. He found the two persons whom he had come to save lying on the ground both of them suffocated by the smoke. He lifted the unconscious woman first and with her over his shoulder emerged out of the fire much to the astonishment of the watching crowd. After safely depositing her on the ground, he once again clambered up the drain-pipe and soon returned with the gentleman. Every one could see that he had brought down the trapped people with a great amount of care, for while he was burnt badly and his clothes were on fire the rescued were entirely un-affected by anything.

*　　　　*　　　　*

Slowly Muniyan opened his eyes and his feeble gaze fell on the two persons who were watching him with fear and admiration. He seemed to recognise them and a thin film floated across his eyes. His wandering eyes caught sight of a sub-inspector of police who was crouching in a corner of the room.

"Why is a police officer here?" Muniyan whispered to the gentleman standing near the bed. The gentleman explained that the officer had come to investigate about the fire and about him who was burnt by the fire. The eyes of the patient met the eyes of the sub-inspector and the brave-looking officer turned pale. Muniyan knew the couple, the couple knew Muniyan and the sub-inspector knew all the three persons present in the room.

The lady, with a sad look in her face, said to Muniyan, "You have punished us handsomely. You have saved our lives at the risk of losing your own even after you saw that we were the people who were responsible for the death of the two precious persons you held dear in this world."

Muniyan's eyes moistened a little. Suppressing his surging emotion, he said in a whisper, "Let the past perish unearthed. I have never nursed anger in my bosom against you. I am poor. I have been poor for a long time. My life is not of any value to the world. I belong to the oppressed classes and I have no right to expect anything good in this world. I am not sorry for being near my death."

At this point the lady burst out weeping and said with tears in her eyes, "We feel sorry for what we did to you. Will you forgive us for what we have done to you? We are prepared to do anything for you?"

The dying man's eyes suddenly brightened. "Will you really do anything for me?" he asked in a tone of doubt. The rich couple nodded their assent.

With the look of a martyr, Muniyan said, "You two are rich. You have just now apologised to me, a poor man, for what you did to me once. I have pardoned you fully because I feel that you sincerely feel sorry for what was done to me. I am dying and my troubles will die with me. But there are thousands of poor people in this world. Kindly promise me that you will never treat the poor as if they are cattle. Remember always that the poor also have hearts that can feel as much as the hearts of the rich."

(Continued on page 55)

S. Ramanujam—A South Indian Prodigy

BY **T. K. Jayaraman.**

THE 22nd of December, 1887, saw the birth of a baby destined to become one of the best known figures in the Mathematical World. The parents of the new-born baby had no claims to opulence though intellectually they were worth much. They christened their child Ramanujam. Ramanujam grew up into a clever lad. He matriculated from the Town High School, Kumbakonam and then joined the Government College there. His ability got him the Junior Subramanyam Scholarship. Early in his academic career Ramanujam had showed signs of his inordinate interest in mathematics. After he joined the College his inexhaustible love for mathematics began to stand in his way of studying the other subjects set for the University Examination. In consequence of his neglect of those subjects, the great mathematical genius was unable to pass the Intermediate Examination of the Madras University. Ramanujam's academic career came to an abrupt end.

Ramanujam went out of the University without a degree. Jobless and poor, he was unable to maintain his wife. The mathematical prodigy had often to go without a square meal a day. Pinching poverty on the one hand and anxiety as to the future course of action on the other meant not a little worry to the miserable youth.

The zeal and enthusiasm he had for mathematics brought Ramanujam into contact with Mr. P. V. Seshu Iyer, a leading philanthrophist of Madras. This kind gentleman directed the young man to Mr. R. Ramachandra Rao. The latter was struck with astonishment at the mathematical knowledge of his visitor. He offered his help and maintained him till 1911. In that year Ramanujam accepted a clerkship which brought him the small sum of Rs. 25 a month as salary.

By now the fame of Ramanujam had spread and he attracted the attention of Col. Sir Francis Spring, the creator of Madras Harbour. As a boy he had played with numbers as others do with marbles and his note-books were filled with his results. These note-books were shown to Professor after Professor in Madras but in vain. One characterised them as rubbish; another thought their proper place was the waste paper basket; a third saw in them only the scribblings of a madman. Those were the note-books which have become famous since embodying as they do his discoveries before he was taken to Cambridge. Of them Prof. Hardy has said that Ramanujam had rediscovered many a theorem associated with great names.

While Ramanujam was working as a clerk, the Indian Mathematical Society which had been recently established as a circulating Library at Poona began to issue a

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The Miserable Poor—*continued.*

The dying man was sinking fast. But he managed to collect his strength for a last effort of vigorous speech and said turning to the hiding sub-inspector, "You were a constable once. Weren't you? You seem to be a sub-inspector now. But do you think it is worth your while to come up in this world by depressing the poor people? The poor must be ashamed to oppress the poor. Your uniform is of no value if it can only eat up the conscience within you."

Now the stamp of death was on Muniyan's face. He suddenly looked up with a jerk. His eyes turned glassy. His body began to stiffen and with a smile upon his lips, he sank into the sleep that knows no awakening.

journal. To one of its earliest numbers, Prof. Hardy contributed a question that occurred to him in the course of his studies At once came a solution to it from Ramanujam who generalised and extended it with a theorem of his own. The Professor was struck with the solution and made inquiries after the solver.

Prof. Hardy got into touch with Ramanujam and asked the latter whether he could help him in any way. Ramanujam's modest reply was that he should be helped to conduct researches in mathematics. Prof. Hardy, though he desired that Ramanujam should go over to England, could only recommend him for a place in the Mathematical Research Section of the Madras University. Thanks to Prof. Hardy's help Ramanujam received Rs. 75 from the Madras University every month.

Two years passed and Prof. E. H. Neville of Cambridge came over to Madras. Prof. Hardy had asked him to try and get Ramanujam over to Cambridge. There were cash and caste difficulties in the way, which Prof. Neville had to overcome if he was to comply with Prof. Hardy's request. However, Prof. Neville managed to persuade the Madras Government to grant a Scholarship to Ramanujam. Further, Ramanujam was persuaded to leave India by the promise that he could have his own Brahman food in his own way, though residing in England.

At Cambridge, Ramanujam joined the Trinity College. Exempted from attendance and examination, he was granted scholarships and given the degree in due course. Soon after, he was elected an F.R.S.,—the first Indian to be awarded that distinction.

In Cambridge it was at first intended to teach Ramanujam several branches of higher mathematics of which he was totally ignorant; but that was soon given up. He was left to grow and evolve his own way. He would brood over a problem of his choice for nights and days and come out at last with "Lo! Here is a Theorem." Prof. Hardy would discuss it with him and test its accuracy.

Ramanujam's brilliant head had no limits to thinking; but alas, his body was not equal to his head in strength. He fell ill in England and his ill-health brought him over to India. Mr. S. Srinivasa Iyengar spent a lot of his money, willingly, in order to get Ramanujam totally cured. His philanthrophic efforts were all in vain. Ramanujam's decline was rapid. The struggle with death was hard; but, it was not long. The eminent Mathematician—the jewel of India and the boast of the world—sailed into the region of the Unknown on the 24th of February, 1923. He was too young to die; he was too precious to die; yet, he died, and India lost the prodigy she had produced.

Memorise

Time, like an ever-rolling stream,
Bears all its sons away;
They fly forgotten, as a dream
Dies at the opening day.

* * * *

The wordly hope men set their hearts upon
Turns ashes — or it prospers; and anon
Like snow upon the desert's dusty face
Lighting a little hour or two——is gone.

* * * *

The Moving Finger writes; and having writ,
Moves on; nor all thy Piety nor Wit
Shall lure it back to cancel half a line,
Nor all thy Tears wash out a Word of it.

Peruse, Please!

In Gujarat, Sultan Mahmud Begara ascended the throne in 1459 and reigned prosperously for fifty-two years. The personal peculiarities of Mahmud made a deep impression on his contemporaries, and became known in Europe, as told in fantastic tales chiefly conveyed through the agency of the Italian traveller, Ludovico di Varthema. The Sultan's moustaches were so long that he used to tie them over his head and his beard reached to his girdle. His appetite, like that of Akbar's secretary, Abu-l Fazl, was so abnormal that he was credited with eating more than twenty pounds' weight of food daily. He was believed to have been dosed with poison from childhood and thus to have become immune against its effects, while his body was so saturated with venom that if a fly settled on his hand it would drop dead. The legend has found its way into English literature through Samuel Butler's reference to it:

> The Prince of Cambay's daily food
> Is asp, and basilisk, and toad.

VINCENT A. SMITH:
The Oxford History of India.

* * * *

There is no doubt as to the antiquity of Mylapore. The name is sometimes given as Maliapur, and is by Marignolli turned into Mirapolis. It is mentioned by Thomas Bowrey as Mylapore, and by A. Hamilton as Malliapore. The Portuguese maintained an establishment there, but lost it in 1662, the Dutch assisting the Muhammadan Governor in the attack. Towards the end of Aurangzeb's reign it became a mint of the Mughal Emperors.

—WHITEHEAD:
Cat. of coins in Lahore Museum, Vol. II.

* * * *

There is a beautiful Northern legend of a man who loved a good fairy, and wooed her and won her for his wife, and then found that she was no more than a woman after all. Grown weary, he turned his back upon her and wandered away over the mountains; and there, on the other side of a ravine from where he was, he saw, as he thought, another fairy, who was lovely to look upon, and played sweet music and sang a sweet song. Then his heart was filled with joy and bitterness, and he cried, "Oh, that the gods had given me this one to wife, and not the other." At that, with mighty effort and in great peril, he crossed the ravine and made towards the fairy, and she fled from him, but he ran and followed her and overtook her, and captured her and turned her face to his face that he might kiss her, and lo! she was his wife!

—HALL CAINE:
The Bondman.

* * * *

When the Chinese are sworn upon in law courts, a saucer is broken with the admonition, "You shall tell the truth and the whole truth; the saucer is cracked, and if you do not tell the truth your soul will be cracked like the saucer."

—PHIPSON:
Manual of the Law of Evidence.

Costing and the Cost Accountant

BY **N. Sundaram, B. Sc.,**
Diploma in Economics.

INDIA has a great industrial future. Her sons should not be ignorant of the ways by which an industrial nation has to live. The fundamental prop of an industrial country is the factory. The method of keeping accounts in a factory is the subject of this article.

Biggs in his book on Cost Accounts defines costing as "the provision of such analysis and classification of expenditure as will enable the total cost of any particular unit of production to be ascertained with a reasonable degree of accuracy and to disclose exactly how such total cost is constituted."

The total expenditure incidental to production, administration, selling and distribution is analysed according to the elements of cost. They are (1) Direct Labour (2) Direct Material (3) Direct Expenses and (4) Overheads. The first three comprise what is usually known as the prime cost. The total cost is made up of all the four elements. A few words of explanation are necessary.

Direct Labour is all labour expended in altering the construction, composition or condition of the product. The wages paid to skilled and unskilled labour for this are called the Direct Wages.

Direct Material is all the material that becomes part of the finished product the costs of which are directly charged as part of the prime cost. Direct expenditure includes any expenditure, other than direct labour and material, directly incurred on a specific cost unit.

Overheads are composed of such items of expenditure as rent, rates, taxes, power consumed, expenses of selling etc.

By means of methods worked out to suit local conditions of manufacture the overhead expenses will have to be allocated to the various units of production. This is a very important function of the cost accountant and if this is not carefully and properly done the cost of any unit of production arrived at from cost records will not reveal the true cost of manufacture.

When once the cost of production is arrived at, a lot of information can be derived from it. For example, one can find out whether the factory has a top-heavy administration or a balanced one. If there are several lines of manufacture in a particular factory one can find out which of the lines contribute most to the net profit and which least.

For comparing different factories that produce the same article costing is of immense use. The cost of production in a particular factory can be compared with the cost of production in any other factory engaged in producing the same type of goods. By such comparisons the efficiency of production can be tested. By-products, hitherto allowed to go to waste, can be turned to newly discovered uses and any possible loss can be converted into substantial gain.

Apart from finding out the total cost of production, cost accounting has several other aims. They are (1) the control of stock (2) the elimination of waste and reduction of expenditure and (3) the provision of other useful information to the management.

Stock control aims at the reduction of the capital value locked up in raw stores, work in progress, finished parts and finished stock. Its aim is to control the quality and price of the materials purchased. Obsolete and useless materials will have to be dispensed with and care must be taken not to reorder such obsolete parts again.

The provision of information to the management is always to be prompt. The cost accountant need not worry himself with too much of detail though complete analysis of everything is desirable. Over-elaboration is of little value. The successful presentation of costing results to the management lies in giving just the few figures that are necessary to make the management get the desired control of the harmful and discordant tendencies present in the working of the factory.

The cost accountant helps the management in a number of ways. He helps the management in the quotation of correct estimates and tenders. He enables them to fix the selling price. Without his aid the management can never learn what the operations in the factory have actually cost and what they ought to cost. The cost record prepared by the accountant is useful to discover whether a particular component can more advantageously be bought than made. The presentation of comparative data by the cost accountant for different periods of time and for various volumes of output provide a clue to the right development of the industry. During periods of depression the value of the cost accountant is very great indeed. He alone can indicate where economies may be sought for and how wastage can be eliminated. It is only under the direction of the cost accountant that the efficiency of the factory can be increased. Without costing and without the cost accountant no factory has a chance in the world.

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Past and Present—A Puzzle

By **P. C. Chetty.**

"THE whole tempo of life has been speeded up nowadays. People travel faster, talk faster, and think faster than they used to do. They are more impatient of things that take time. Time was when Edward Gibbon could write five volumes on the *Decline and Fall of the Roman Empire* and get millions to read them; but the Roman Empire would have to decline and fall in five pages nowadays in order to secure any such quota of readers. The age in which we live seems to be resentful of anything that does not come in concentrated form."

Thus observes Mr. W. B. Munro in his remarkable book 'The Governments of Europe.' The tendency to resent anything that does not come in a simplified form is visible in every sphere of modern life in our own country. We travel faster, talk faster and think faster; and we read faster, dress faster and eat faster too. In the sphere of vanity wherein the softer sex excels, this tendency towards simplicity is unmistakably manifest. Gone are the days when the woman used to revel in tons of gold and silver and myriads of diamonds. The fascination for these heavy ornaments appears to have vanished with the advent of chemical gold and silver and imitation diamonds. The woman who considered it beneath her dignity to appear in public with less than a hundred sovereigns and treble the weight of silver on her person and at least a few thousands worth of diamonds now loves to parade herself with a few thin gold bangles on her hands and a thin gold chain on her neck and nothing at all on her legs. Her ears and nose are lightly charged with diamonds scarcely worth a thousand rupees. Her dislike for the old order of things is also evident in her dress. Nine full yards of that heavy material known as "*Kornadu*" were once hardly sufficient to cover her body. A stuff of similar heaviness spread over her arms with full sleeves. The *Kornadu* is now doomed and thousands of weavers have in consequence been thrown out of employment. Soft silks, sensitive as gossamer, in length a little over one-half of the length of the *Kornadu* now sit on her body and her arms have discarded the full sleeves of old to exhibit their shapeliness. Coming to man, we find he has dispensed with stiff collars, braces and the like and is now more lightly and comfortably dressed. The long coat and the heavy *puggree* or turban of the more orthodox type have now given way to the short coat and the pith turban or cap, while many prefer to go about bareheaded. The simplification has apparently not stopped here, for the change tends unmistakably towards nudity which is slowly but surely gaining ground all the world over. Milton's famous description of our first parents may be recalled in this connection :—

> Two of far nobler shape, erect and tall,
> Godlike erect, with native honour clad
> In naked majesty, seemed lords of all,
> And worthy seemed :

* * * *

Mr. Munro's remarks about Gibbon's *Decline and Fall of the Roman Empire* securing readers in a respectable number apply to all reading. The heavy novels of the Victorian age have ceased to attract the public. Even plays like Shakespeare's are being ousted in favour of one-act plays. The great bulk of the reading public now confine their reading to journals and magazine articles not of the old solid kind but of the flippant variety available in

plenty in the Sunday editions of newspapers.

Even amusements have not escaped this tendency. Cinema shows have taken the place of dramas. People now wish to obtain in two or three short hours at a cinema show all the pleasure that, a quarter of a century ago, they derived from the theatre in thrice as much time.

Lastly, let us come to the all-important business of eating. It is here that we find a puzzle which will be dealt with presently. There are philosophers who maintain that we eat to live and not live to eat. It may well be suspected that dyspepsia is the cause of the rise of such philosophers. The crank of Chelsea is one striking illustration of this. Blessed is the man who, not influenced by such philosophers, believes in the maxim that life is not worth living if it has not been made to eat and enjoy.

"The breakfast of Lady Margaret Bellenden no more resembled a modern *dejeuner* than the great stone-hall at Tillietudlem could brook comparison with a modern drawing-room. No tea, no coffee, no variety of rolls, but solid and substantial viands, the priestly ham, the knightly sirloin, the noble baron of beef, the princely venison pasty; while flagons, saved with difficulty from the claws of the Covenanters, now mantled, some with ale, some with mead, and some with generous wine of various qualities and descriptions. The appetites of the guests were in correspondence to the magnificence and solidity of the preparation—no piddling—no boy's play, but that steady and persevering exercise of the jaws which is best learned by early morning hours, and by occasional hard commons." This leisurely and substantial eating existed in the eighteenth century. But we of the twentieth century grudge to give the time that even the nineteenth gave. For, with the advent of machinery for the manufacture of foods formerly prepared by manual labour; and with the impaired digestion caused by the absence of vitamins in machine-made foods, we have begun to talk of concentrated vitamin foods, fruit diets and such like lighter foods, which will not be a strain on the digestive apparatus. And the day is probably not far off when foods will be manufactured in tabloid form which will supply the maximum nourishment with the minimum of strain to the digestive system. But this is too vast a subject which is outside the scope of this article. For our present purpose it is enough to note the same tendency towards lighter foods as is noticed in other spheres of life.

The variety of foods of modern times is so great that it is not possible to cover the subject fully without unduly lengthening this article. It is therefore better to be content with one or two examples.

Less than a quarter of a century ago, Madras hotels supplied for the morning *Chota hazari* a substantial thick paste-like stuff called *'Patta Pongal'* wrapped in green leaves. This has been completely driven out by *Idli* and *Sambhar,* which combined melt in the mouth and glide imperceptibly into the stomach, without the aid of mastication which was absolutely necessary for pushing the *patta pongal* down.

And then there was a very rich dish usually served at dinner known as *Keer Payasam alias leaf payasam,* so called because it was solid enough to be served on the flat leaf instead of in leaf cups in which *payasam* is usually served. This has always been a very favourite dish with men who have good digestion. But *Badam Keer* (more especially iced), a thin watery substance, has been unfortunately ousting it relentlessly from its high pedestal. And my feelings on its practical disappearance have been akin to those of Wordsworth when he

contemplated extinction of the Venetian Republic which once did hold the gorgeous east in fee :—

> Men are we, and must grieve when even the Shade
> Of that which once was great, is passed away.

And I have always been determined not to allow that '*Keer Payasam*' to share the fate of the Venetian Republic and to try to restore its honours whenever I have an opportunity of entertaining friends.

There is one exception and, a remarkable exception it is, to this tendency to simplification so characteristic of our modern life. This is a puzzle indeed in the sphere of gastronomy. Next to *idli,* a favourite diet of the Hindus is the *thosai* which formerly was prepared from wheat flour and had a pleasing appearance. Now, however, the rage is for what is called '*Mavu thosai*' —a preparation made by an identical process but with the flour of boiled rice. It is a formidable looking stuff militantly overflowing the plate and with what is called '*Masala*' which invariably keeps company with it in all hotels, is likely to make an ordinary mortal shudder at the idea of its being thrust into the stomach, in spite of that Cinderella among the bodily organs having a phenomenal capacity especially in the young for absorbing even more indigestible stuff. Here I may quote a short anecdote from my personal experience. A very valued friend of mine who was also an expert cook was staying at Calcutta with a close relation of his and when the latter was transferred from Calcutta, he had to go into a hotel. I happened to meet him shortly afterwards and asked him how he fared with the hotel meals. He flared up at this enquiry apparently with the pent up feelings stirred in him by the contrast between hotel meals and home meals and cried out in agony in characteristic Tamil: '*Enna pongo, hotel sapadu, vavurum romba matengarathu, pasiyum adanga matengarathu.*' I recalled this scene graphically when for the first time I came across this '*Mavu thosai*' in a hotel some ten years ago. For, this '*Mavu thosai*' abundantly fulfils the two tests laid down by my friend for a satisfying meal. One *thosai* is quite enough to fill the stomach of an average mortal and it quells his appetite for days on end. At any rate that was my unforgettable experience.

One has only to enter any hotel in Madras to observe the resounding popularity of this '*Mavu thosai* and *masala*'. When I say 'resounding', I mean resounding in its literal sense, for the very great zest and relish with which it is eaten by practically everybody in the hotel and the attendant smacking of lips and what Scott calls the steady and persevering exercise of the jaws are only too much in evidence. If the '*thosai*' did not belong to the neuter gender, I should certainly feel jealous of it if it were masculine, or fall in love with it if it were feminine, so great is its popularity. No wonder it has completely ousted what to me is its rival and superior viz., '*Rava thosai.*' Now, the puzzle is, how comes it that this '*Mavu thosai*' alone has escaped the tendency set forth by Mr. Munro and evident in every branch of human living. I shall be glad if any reader of this Journal will satisfactorily account for this divergence from the general tendency.

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Test Your Knowledge!—ANSWERS

BY **Gissvonser.**

I. (*a*) The Decameron by Giovanni Boccaccio (Italian).

(*b*) Barchester Towers by Anthony Trolloppe (English).

(*c*) Uncle Tom's Cabin by Mrs. Beecher Stowe (American).

(*d*) A Tale of Two Cities by Charles Dickens (English).

II. Terms used in

(*a*) Cards ... Revoke.
(*b*) Hockey ... Bully off.
(*c*) Billiards ... In baulk.
(*d*) Foot-ball ... Kick off.

III. The following characters appear in the following books:

(*a*) Pecksniff ...Charles Dickens's 'Martin Chuzzlewit'.

(*b*) Mrs. Malaprop ... Sheridan's 'The Rivals'.

(*c*) Quasimodo ... Victor Hugo's 'Hunchback of Notre Dame'.

(*d*) Miss Prism ... Oscar Wilde's 'The Importance of Being Earnest'.

IV. Painters: (*a*) Rembrandt ... Dutch (1606-1669).

(*b*) Degas ... French (1834-1917).

Scientists: (*a*) Benjamin Franklin ... American (1706-1790).

(*b*) T. A. Edison ... American (1847-1931).

Novelists: (*a*) G. R. Gissing ... British (1857-1903).

(*b*) Sir H. R. Haggard ... British (1856-1925).

Historians: (*a*) Flavius Josephus ... Jewish (37-100 A.D.).

(*b*) Jordanes ... German (6th Century A.D.).

V. (*a*) L'Internationale is the anthem of Socialist and Communist workers. It is also the national anthem of the Soviet Union.

(*b*) I. W. W. is the shortened form of "Industrial Workers of the World", which is a radical movement in American labour.

(*c*) In Greek legend a robber of Attica boasted that he had a bed which fitted everyone. He stretched the limbs of those victims who were too short and cut them off in the case of those who were too long for the bed. Procrustean bed is a proverbial expression denoting attempts to make every one conform to one standard.

VI. (*a*) Pindaris were a band of plunderers who infested Central India during the early years of the nineteenth century. Their plundering expeditions were attended by every form of infamy, torture, and outrage upon the wretched peasants. They were mercilessly and thoroughly routed by Lord Hastings in 1817. Of their two ringleaders, Karim surrendered while Chitu, in attempting to escape through a jungle, fell a victim to a tiger.

(*b*) Girondists were a moderate political party in the French Revolution and their leader was Brissot. Several of its early members had represented the department of Gironde in the legislative assembly. The party was an offshoot of the Jacobins and was in control of affairs in France

(*Continued on page 64*)

Verses from—'Thirukural'

BY **Tamilian.**

GOD is above all human prejudices. He is swayed neither by hatred nor by love.

A person whose heart knows nothing of love is like a withered tree on a rocky soil.

The wealth of a person who uses it for the good of others is like the brimming water in a pond where people go to drink the water.

One who dashes his fist against the earth with tremendous force will not fail to experience the consequent pain. In the same way one who finds in anger the tool to make a display of his power will not fail to meet his ruinous end.

The arrival of wealth at one's door is like the crowd that comes to a theatre to attend a performance ; its flight is comparable to the departure of the crowd after the show.

The natural qualities of water are taken over and substituted by those of the soil whereon the water flows. Just in the same way, man imbibes the qualities of those among whom he throws himself.

Let not the subservient silence on the part of one be misunderstood for weakness by his foe. The goat which fights his adversary withdraws for a moment only to return to the attack with intensified ferocity.

The contented life of one who lives in complete isolation is like a pond full of water but without banks.

The crow caws to all the members of its society and shares its food with them. Wealth and its resultant happiness favour those who emulate the crow in this respect.

The studies of one who fears an audience serve him like a formidable sword in the hand of a coward standing amidst his enemies.

Living with one whose mind is not compatible with yours is like leading a life in a cottage having a snake for your companion.

The pure milk of a cow loses its quality when kept in an unclean vessel. Likewise wealth loses its merit and significance when it is possessed by a person with an unclean spirit.

Test Your Knowledge!—ANSWERS—*continued*

from March, 1792 to June, 1793 when they were overthrown by Robespierre.

(c) Janissaries were special regiments of the Turkish army. The corps was founded in the fourteenth century. It was chiefly recruited from Christian boys taken as tribute and brought up under strict discipline in the Mohammedan faith. It became the flower of the Turkish army, specially distinguishing itself at the taking of Constantinople in 1453. From the seventeenth century onwards the tribute of Christian boys ceased to be levied, and the Janissaries became simply a corps of picked men. After a mutiny in 1825 the Corps was abolished.

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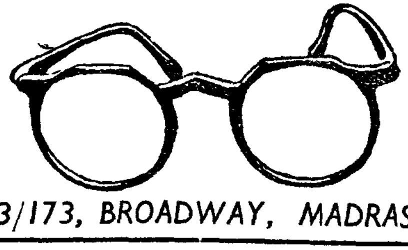
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